

Name: _____

Aboriginal Nations

Evidence indicates that Aboriginal people have lived in Canada for at least _____

- European settlers viewed aboriginal way of life as _____ to the Euro-Canadian model
- _____ was practiced

Royal Proclamation, 1763

- Issued by _____ in the Seven Years' War
- An attempt to _____
- Recognized Aboriginal rights:
 - 1) _____
 - 2) _____
- The Royal Proclamation is the _____

1867 – No aboriginal leaders were invited to Confederation

The goal was _____

- To _____ Aboriginal peoples to _____ their traditions and adopt _____ ways of life
- Methods:
 - 1) _____
 - 2) _____
 - 3) _____

Indian Act, 1876

Addressed _____ and _____

- _____: an Aboriginal person registered under the Indian Act
 - o Status = _____
- _____: an Aboriginal person who is _____ registered

_____ : land set apart for a band's use

- Main Purpose: _____

Enforced Farming

Farming _____ rather than hunting

- Soil _____
- Poor _____ and _____ provided
- Many experienced _____ and difficulty _____ crops

Residential Schools

Education of _____ was the responsibility of the _____ government

- The _____ created “ _____ ”
 - o Aboriginal children forced to _____ English and _____ Canadian customs
 - o Encouraged to _____ their _____ and traditions
- “boarding school” concept - _____
- _____ attendance
- Approximately _____ children enrolled
- Rampant spread of _____ such as smallpox, tuberculosis
- Poor _____
- _____ between federal government and families
- _____, particularly during winter
- _____, few safety measures
- Inadequate and poor _____ food
- Physical _____ demanded from students
- _____ - could not teach students much!
- _____ - sexual abuse, physical punishment, neglect
- Few _____ to see their families
- _____ from siblings

1951	1990	2008

Kamloops Residential School: Primary Source Analysis Example

Geraldine Schroeder¹

I was confused. All of the sudden, just like night and day, there was nobody to talk to. Once I was talking to somebody down at the church, somebody grabbed me and pulled me right to the back. I got hauled out into the hallway and a nun gave me the strap. I moved my hand and she grabbed my wrist and gave me that strap. I still don't know what that was about...

...I was sick from the time I got there to the time I left. I didn't care for the food at all. If the milk wasn't sour, it was burnt. They'd make hot chocolate and I guess they tried to boil a big pot of milk and burnt it. So it was burnt chocolate and sour milk. And this mush that we had to eat sometimes had big lumps in it and we were supposed to eat that. If we eat it we had to sit there until we did. The butter was rancid and everything was horrible. I had to adapt to losing a lot of my teeth because of the beans. They would have young kids clean the beans and there were little rocks in them. You know how you're eating and all of the sudden you'd bite down on a rock and it would crack a tooth.

I ended up losing a lot of my teeth. By the time I was eighteen I ended up having to pull what few teeth I had left. They pulled me off the bench one day and I happened to be sitting where someone else was supposed to be sitting to get their teeth fixed, so I ended up getting hauled off to the dentist. They pulled my teeth and filled them and all kinds of stuff. I thought I would be careful not to sit there again. That was one visit I did not count on.

The food sure left a lot to be desired. Sometimes there were one-dimensional meals, like a soup bowl full of mushy crabapples. That was it or some big old lumpy hunk of gristly thing, called "meat" and something dunked in your bowl. I've become some kind of anorexic. Even after I got married I still couldn't eat food and keep it down.

Snack time happened once in a blue moon. It was a treat if you got it. They threw it out to you. You had to catch it and everyone fought for it. You were supposed to catch it, I can still see the crowd. You could buy treats until your money was gone. Then you were out of luck. So I stole it, I stole cookies from one of the lockers next to me. I saw this big parcel come in, so I went when nobody was around climbed up there and got them. I got caught in the act. I wasn't punished, I just had to take the darn cookies back.

Every morning you had to open your mouth and they would come along with this big can of castor oil (possibly cod liver oil). They would shove it in your mouth. I went and spit it out but got another dose of it. I think it was only in the winter months...

¹ Geraldine Schroeder, in *Behind Closed Doors: Stories from the Kamloops Indian Residential School*, ed. Agnes Jack (Penticton, B.C., 2006), 36-38.

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Kamloops Residential School:
Primary Source Analysis

Instructions:

Read the excerpt from *Behind Closed Doors: Stories from the Kamloops Indian Residential School* – a book of interviews with residential school survivors – and watch the slideshow on the SmartBoard. Use what you learn from these sources to answer the questions.

1) What is your FIRST IMPRESSION of the Kamloops school based on the photos?

2) How are the students DEPICTED by the photographer? Do they look happy? Do you think this depiction is an accurate representation of everyday conditions?

3) In your PRIMARY SOURCE, what types of ABUSE (Physical? Verbal? Sexual? Emotional?) are recalled by the interviewee? Give examples.

4) How is FOOD described by the Residential School survivors?

5) Does your source give any examples of “happy times” amidst the sad times? Examples?

6) Did Residential School have a positive or negative impact on the person in this source?
